

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."
JEREMIAH.

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UNBELIEF IN GOD'S INTEREST IN NATIONS—HIS JUDGMENTS YET TO BE POURED OUT.

In a previous Number of the *Star* (No. 7) we briefly touched upon the causes which have been operating to hasten the dissolution of the United States, and which have been sapping the foundation of that Government for years. The observers of events now in progress in that land, who look from the stand-point usually taken by the world, cannot admit that the great republic has already reached the zenith of its glory and power, or that the dissensions now agitating the nation are the precursors of its retrogression and downfall. They look through history in vain to find a parallel of a nation making such a progress and achieving such glorious results in so brief a period, and experiencing so rapid a declension as now threatens the United States. Not finding the parallel, many conclude, despite all the indications which so unmistakably betoken trouble and difficulties of no ordinary character, that there is yet a glorious future in store for the American republic, and that it will emerge from the struggle which is now convulsing it, brighter and healthier than it entered upon it.

Men of this class entirely ignore in fact, though they may make different professions in words, the over-ruling providence of the Supreme Being, and his watchcare and interference in the affairs of the nations of the earth. The dispo-

sition to confine the Great Creator to the heavens, and not to acknowledge his intervention in the rise and fall of nations, is very prevalent indeed among all classes. When a nation falls, what are termed "natural causes" are sought for and pointed to as the means of its destruction. God is scarcely thought about in the matter, or, if thought about, is not supposed to have had any agency in producing or effecting such results. We can give no better illustration of the widespread infidelity on this subject than by citing the case of the United States, which is now before our eyes. How many of all the speakers, editors, and writers of the Christian nations of Great Britain and America, who have lately spoken and written so much about the division now taking place in the United States, have acknowledged the hand of the Lord in what is transpiring, or have even alluded to him in any way as having the slightest care or interest in the affairs of that people? How many of those whose entire welfare is intimately associated with and dependent upon the stability and prosperity of that Government have looked deeper than the surface for the causes which are threatening its overthrow, or have imagined for a moment that there was such a Being as God who bestoweth wisdom when it is needed to carry out his designs, and withdraweth it when his pur-

poses will be better accomplished thereby? The proverb of the Romans was—"Whom the gods would destroy, they first make mad;" but "Christian" Englishmen and Americans cannot make so broad an admission respecting the Being they profess to worship. They fail to recognize the hand of God in the madness that seizes upon nations and rulers, and hurries them blindly into the commission of acts evidently suicidal; or to perceive that he has withdrawn his Spirit and protecting care from them. In this respect they are far behind the pagans of antiquity; for, however erroneous their ideas were respecting the character and attributes of the Supreme Governor of the universe, they nevertheless appeared to fully believe that the affairs of the earth occupied some share of his care and attention.

Having, then, so little faith in God's interposition in the affairs of nations, it is not surprising that there should be so great a reluctance on the part of this generation to receive and place reliance in the revelation given to the Prophet Joseph Smith, December 25th, 1832, concerning the wars that were to come upon the earth. Our readers will remember we embodied that important revelation in the article in No. 7, previously alluded to. Any one whose mind is not completely closed to all the influences of truth, and entirely devoid of faith in God, upon perusing it at the present time, must be struck with wonder that it should be received with such apathy and indifference by those who ought to be so much interested in it. This generation denounce the Jews with unsparing severity for their wilful rejection of the prophecies of an Isaiah, a Jeremiah, and other inspired men, and affect to wonder at the unbelief exhibited in the rejection of their wise counsels and warnings; but there is no longer any foundation for their wonder on this point. They themselves are living instances of similar unbelief. Had they made the unbelieving Jews of the days of the Prophets, or the Pharisees who were contemporary with the Saviour and his Apostles, the prototypes, whose example they studied and carefully strove to imitate, they could not have been more like those unbelievers than they are.

They read the pages of sacred history with no other feeling than that of wonder at the blindness of the people in passing by unnoticed plain and pointed revelations,

which were afterwards literally fulfilled. They read, and are not surprised, that God should reveal beforehand his judgment upon Solomon and his house for his worship of strange gods, and his abandonment of the principles of righteousness. They see nothing inconsistent in his declaring, while Solomon yet lived, that he would rend the kingdom out of the hand of Solomon, and give ten tribes to his servant; or in his revealing his purposes, on that account, to his servant Ahijah, concerning the dissolution of the union of the twelve tribes of Israel, and the secession of ten of the tribes under Jeroboam from the confederacy; or in his permitting Rehoboam to forsake the counsel of the old men, (when their counsel, if followed, would have conceded to the dissatisfied what they required, and kept the kingdom together,) and to adopt the counsel given by the young men, which had precisely the effect foretold by the Lord—the rebellion of ten tribes. They see nothing strange in all this. Of course, the Lord could manifest interest in the fate of that nation and other nations then; but now he is believed by the orthodox to be in the condition that Elijah mockingly said Baal was—either on a journey or sleeping.

The revelation received by the Prophet Joseph Smith, alluded to above, was not the first intimation which the Lord gave to him of the fate that should befall the United States and the other nations of the earth. In that revelation the Lord said that South Carolina should rebel, that the Southern States should be divided against the Northern States, and that war should be poured out upon all nations, beginning at South Carolina. In the Book of Mormon, published in 1830, nearly three years before this revelation was received, the Lord plainly foreshadowed what the fate of the United States would be when his Gospel should be revealed in their midst. If they accepted the Gospel which he would send unto them, they were to be numbered among his people of the house of Israel, and were no more to be brought down into captivity. Their government was to be amended, recognized, and upheld by the Almighty, and was to become the nucleus of the mightiest power that had ever been built up on the earth—a power which should overshadow every land and prevail over every other form of government known among men, under which

the people of every nation, kindred, and tongue might take refuge from tyranny, and dwell in peace and safety, enjoying the most extended liberty. Every enemy that should arise against them was to be confounded, and they were to be a blessed people upon the continent of America for ever. These were some of the blessings which the people and Government of the United States had held out to them, on condition of their acceptance of the message sent unto them by the Lord. But if they rejected this message and made war against those who received it, woes and cursings equally great as their blessings otherwise would have been were to befall them. They were to be divided asunder and turned one against another, they were to war among themselves, and the sword of their own hands was to fall upon their own heads. And when in this condition, weakened by civil war, and no longer a united powerful people, but a number of factions, then were "the remnants who are left of the land" to marshal themselves, and to become exceedingly angry, and vex them with a sore vexation, and to go through among them "as a lion among the beasts of the forest, and as a young lion among flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver." Their cities were to be destroyed, their strongholds thrown down, and all their pleasant places defaced.

In perusing these predictions after the lapse of thirty years from their publication, an unprejudiced, candid reader must be struck with their perspicuity and force. Had the Prophet Joseph been writing now with the full knowledge of the events that are at present transpiring, he could not have written more definitely and with greater plainness than he has in his translation of the Book of Mormon on these points. Future generations, when they read the history of what is now taking place, and the prophecies uttered by him respecting these events, will think that the generation who would reject such testimonies and warnings as he gave, with the palpable evidences of their truth increasing on every hand, must have been bereft of their faculty of exercising their senses. In fact, even now a person well acquainted with the news of the day, upon reading the revelation which the Lord gave through him respecting the wars that

were to be poured out upon all nations, must be forced to the acknowledgement that there is every prospect of his predictions being fulfilled so far as war itself is concerned. Let what is said in that revelation and in the Book of Mormon respecting the United States be placed in juxtaposition with the following extracts from an article in one of the most popular and widely-circulated American papers, on the dangers that threaten that country, and the unavoidable conclusion of every reflecting, clear-sighted, and unprejudiced man must be that but a short period can elapse, according to every appearance, before they will be fulfilled. The Editor says:—

"Ultra counsels at the South and the rabid fury of extremists at the north once more menace the country with disaster. Civil war and its attendant horrors can only be averted by prompt and speedy action on the part of the incoming administration. Compare the speech of President Davis at Montgomery with the caucus proceedings of Congressional Republicans at Washington, and the inevitable conclusion must be arrived at, that inter-State hostilities are impending, if the sentiments they inculcate represent, to any extent, the views of the masses of the people in the North and at the South."

Mr. Jefferson Davis, who has been elected President of the Southern Confederacy, has been known as a Union man.

"He now appeals, however, to the sword, and devotes his military services to the welfare of the six States over which he has been called on to preside, as though a 'baptism in blood' of the Southern Confederacy were the only hope he entertained of maintaining its integrity. He even throws away the scabbard and exclaims—'The time for compromises is passed, and we are determined to maintain our position, and make all who oppose us smell Southern powder and feel Southern steel. No compromise, no reconstruction can any longer be entertained.' . . . Meanwhile, bayonets bristle, cavalry prance, and the heavy tread of artillery is heard on Pennsylvania avenue; and, under the auspices of the Fessendens, Summers, Wades, Hales, and Greeleys of the Abolitionist party at the North, every nerve is strained to force Mr. Lincoln into actively aggressive measures against the seceding States. . . . There never was a moment in the history of the United States when time was of so much value. The errors or inadvertencies of a moment may precipitate events beyond the

possibility of a remedy. Yet day by day passes by, and the country gazes with stupefaction at the apathy, inactivity, and ignorance of those who are entrusted with their most sacred interests. If the Crittenden amendments to the constitution had been adopted by Congress a few weeks ago, an instant stop would have been put to the progress of the disunion contagion in the cotton States. That chance was allowed to pass away. The Border Peace Conference was then convened; but its members have unfortunately been selected from among the most antiquated fossils of the land—men behind the time and unequal to its requirements. They have accomplished nothing, and their efforts can effect no permanent good. They are afraid of the sounds of their own voices, and have refused to permit their deliberations to be known to the public. They have the confidence of no one, and no plan of compromise they can suggest will be accepted. Neither will the present Congress do ought to dispel the tempest that threatens to engulf us. The shiftless imbecility, incapacity, stupidity, together with the gross venality of the Senate and House of Representatives, have literally filled every corner of the republic with amazement. The Republican majority see the nation drifting towards a precipice, but can imagine no higher aim than to squabble for place and apportion spoils, which, if they are not careful, will never come into their hands. Can anything be more horrible? In the annals of history—in the darkest periods of Rome, the Italian republics of the middle ages, or even in the convulsed epoch at which Mexico has arrived—does there exist the parallel of a nation, at the height of its prosperity, surrounded by every external and rejoicing in every internal essential of happiness, plunging its future destiny, its wealth, fair fame, and the hopes humanity had founded upon it, into a more hopeless abyss of ruin, desolation, and misery. The mind shrinks with dismay from the humiliating prospect before us. . . . It is painfully true that an unnatural, factitious outside pressure of revolutionists in both sections is compelling those whom they have entrusted with power to bury out of sight their proclivities for peace. Abolition fanatics and fire-eating mobocrats have possession of the portals of Janus, and they are resolved that its gates shall be closed. . . . The latest stages of the revolution have been colossal in their footsteps, and historical experience shows that passions and purpose of political change once unloosed, outstrip in consummation the keenest imaginations of those even who have inspired them and given them birth."

This is the fearful picture that presents itself before the people of the United States at the present time. Even the chances that remain of bringing about a peaceable solution of the difficulties have not been taken advantage of; precious time has been wasted in fruitless discussion, and every hour that passes hurries them nearer to the brink of the precipice. Wisdom has fled from the councils of the nation, and it is a cause of lamentation on the part of many that there is no statesman that seems capable of rising to the greatness of the occasion, or that can suggest a remedy in the emergency. Just as sure as the revelations and prophecies have been so far fulfilled concerning the rebellion of South Carolina and the division of the United States, so sure will the remainder respecting the war that shall take place, the insurrection of the slaves against their masters, and the descent of the Indians upon the divided and distracted nation be fulfilled. Yet who takes warning by what has taken place? They who have rejected the Gospel and the salvation which it proffered cannot or will not see what the present events are hurrying them to. They see nothing to-day but what they flatter themselves will be better to-morrow; and they will continue to delude themselves with this hope until they are overtaken by destruction. The mind shrinks with horror from the contemplation of the scenes that must ensue if the present course be persisted in by that nation. The horrors of civil war are sufficiently fearful; but when to these are added the breaking loose of a maddened servile population, whose lust and passion know no bounds, and who condemn every law of warfare to which the civilized and superior race conform, and the descent of the Indians—a pitiless race with no more disposition to grant mercy to the foes in their power than has the wild beast—a race which, when among the objects of their wrath, the Lord compares to a young lion among flocks of sheep, (a most terrific yet truthful comparison,) the prospect is appalling.

The rebellion of South Carolina was to be the first great step. It was to be a noticeable event—a beacon standing out prominently beyond other events as a warning of what was to follow. It was to be the beginning of wars which should spread until all nations should be involved in

deadly strife; therefore it is as great a sign to this generation of what is to follow as was the compassing of the city of Jerusalem with armies a sign to the Jews that its destruction was at hand.

The view now presented to mankind is a fearful one to contemplate; and when we see event after event taking place precisely as foretold, a feeling of sorrow takes possession of us for blind, infatuated man, who persistently closes his eyes and ears to everything that would warn him of his peril. The way of escape that is provided is plain: every nation might obtain deliverance thereby, if they would. But it is to be feared that they will not. A comparatively few individuals in each may receive the warning and accept the proffered refuge from the storm that will ere long sweep the surface of the earth. No nation can escape this storm who reject the message sent unto them. It will rage until, with bloodshed, famine, plague, earthquakes, and the thunder and the fiery and vivid lightning of heaven, the consumption decreed hath made a full end of all nations,—until the sword of God's justice shall fall upon all the nations of the Gentiles who repent not.

The same Prophet who has so clearly foretold, by the inspiration of the Almighty, what is now taking place, has also foretold the above judgments. That mankind might be fully warned respecting them, God has sent forth his servants to make them known, that all may be left without excuse, and that those who will receive the warning may escape by fleeing to the place prepared as a sanctuary of refuge. The same generation which witnessed the commencement of this labour of warning was to witness the fulfilment of many of the threatened penalties. Men were standing in that generation who were not to pass away until they should see wars, earthquakes, sickness, and other overflowing scourges covering the land with desolation, and causing many among the wicked to lift up their voices and curse God and die. They were also to witness the blessings of the Lord descending upon the righteous who should obey the warning and flee from among the wicked; for a temple was to be reared in that generation unto the Lord, upon which a cloud should rest, even the glory of the Lord, which should fill the house.

HISTORY OF JOSEPH SMITH.

(Continued from page 153.)

[March, 1844.]

Monday, 25th. At home in the morning. After dinner, rode up to the upper landing to see the *St. Louis Oak* steamer. Learned that a company of emigrants from England were expected soon. Called at my office on returning, and heard read the draft of a Memorial to Congress which my clerk had been writing, as a committee appointed by the Council on Thursday last, and was pleased with the instrument.

Millions of wild pigeons flying north, and millions of gnats dancing in the air. Dull day. At night, thunder, lightning, and rain.

Tuesday, 26th. Dull day. From 9 to 12, noon, in Council; also from 2 to 5 p.m.

The memorial drawn up by Dr. Richards was read, discussed, and approved by the General Council.

Started this morning to go to Ramus with brother Amasa Lyman. Rode as far as the Temple, and found it so muddy that we turned back.

Issued a warrant on the complaint of Vernon H. Bruce, against Ianthus Rolfe, for stealing two stone-cutter's tools.

I wrote the following:—

"To the Honourable the Senate and House of Representatives of the United States of America, in Congress assembled:

Your memorialist, a free-born citizen of these United States, respectfully sheweth that from his infancy his soul has been filled with the most intense and philanthropic interest for the welfare of his native country; and being fired with an ardour which floods cannot quench, crowns cannot conquer, nor diplomatic intrigue corrupt, to see those principles which emanated from the bosoms of the fathers of seventy-six, and which cost the noblest talents and richest blood of the nation, maintained

inviolate and perpetuated to future generations; and the proud eagle of American freedom soar triumphant over every party prejudice and local sinistery, and spread her golden pinions over every member of the human family, who shall stretch forth their hands for succour from the lion's paw or the oppressor's grasp; and firmly trusting in the God of liberty, that he has designed universal peace and goodwill, union, and brotherly love to all the great family of man, your memorialist asks your honourable body to pass the following

ORDINANCE.

An Ordinance for the protection of the citizens of the United States emigrating to the adjoining Territories, and for the extension of the principles of universal liberty.

PREAMBLE.

Whereas many of the citizens of these United States have migrated and are migrating to Texas, Oregon, and other lands contiguous to this nation; and whereas Texas has declared herself free and independent, without the necessary power to protect her rights and liberties; and whereas Oregon is without any organized government, and those who emigrate thither are exposed to foreign invasion and domestic feuds; and whereas the Oregon, by geographical location and discovery more rightfully belongs to these United States than to any other general government; and whereas it is necessary that the emigrants of that newly settling territory should receive protection; and whereas the Texian Government has petitioned the United States to be received into our Union, but yet retains her national existence; and whereas the United States remember with gratitude the seasonable support they received in a like situation from a La Fayette; and whereas the United States desire to see the principles of her free institutions extended to all men, especially where it can be done without the loss of blood and treasure to the nation; and whereas there is an almost boundless extent of territory on the west and south of these United States, where exists little or no organisation of protective Government; and whereas the lands thus unknown, unowned, or unoccupied, are among some of the richest and most fertile of the continent; and whereas many of the inhabitants of the Union would gladly embrace the opportunity of extending their researches and acquisitions so soon as they can receive protection in their enterprise, thereby adding strength, durability, and wealth to

the nation; and whereas the red man, the robber, and the desperado have frequently interrupted such research and acquisition without justifiable cause; and whereas Joseph Smith has offered and does hereby offer these United States, to show his loyalty to our Confederate Union and the Constitution of our Republic; to prevent quarrel and bloodshed on our frontiers; to extend the arm of deliverance to Texas; to protect the inhabitants of Oregon from foreign aggression and domestic broils; to prevent the crowned nations from encircling us as a nation on our western and southern borders, and save the eagle's talon from the lion's paw; to still the tongue of slander, and show the world that a Republic can be, and not be ungrateful; to open the vast regions of the unpeopled west and south to our enlightened and enterprising yeomanry; to protect them in their researches; to secure them in their locations, and thus strengthen the Government and enlarge her borders; to extend her influence; to inspire the nations with the spirit of freedom and win them to her standard; to promote intelligence; to cultivate and establish peace among all with whom we may have intercourse as neighbours; to settle all existing difficulties among those not organized into an acknowledged government bordering upon the United States and Territories; to save the national revenue in the nation's coffers; to supersede the necessity of a standing army on our western and southern frontiers; to create and maintain the principles of peace and suppress mobs, insurrections, and oppression in Oregon and all lands bordering upon the United States and not incorporated into any acknowledged national government; to explore the unexplored regions of our continent; to open new fields for enterprise to our citizens and protect them therein; to search out the antiquities of the land, and thereby promote the arts and sciences, and general information; to amalgamate the feelings of all with whom he may have intercourse on the principles of equity, liberty, justice, humanity, and benevolence; to break down tyranny and oppression, and exalt the standard of universal peace; provided he shall be protected in those rights and privileges which constitutionally belong to every citizen of this Republic; therefore, that the said memorialist may have the privilege, and that no citizen of the United States shall obstruct, or attempt to obstruct or hinder, so good, so great, so noble an enterprise to carry out those plans and principles as set forth in this preamble, and be shielded from every opposition by evil and designing men:—

Sec. 1. *Be it ordained by the Senate and*

House of Representatives of the United States of America, in Congress assembled, that Joseph Smith, of the city of Nauvoo, in the State of Illinois, is hereby authorized and empowered to raise a company of one hundred thousand armed volunteers in the United States and Territories, at such times and places, and in such numbers, as he shall find necessary and convenient for the purposes specified in the foregoing preamble, and to execute the same.

Sec. 2. *And be it further ordained that if any person or persons shall hinder or attempt to hinder or molest the said Joseph Smith from executing his designs in raising said volunteers, and marching or transporting the same to the borders of the United States and Territories, he or they so hindering, molesting, or offending, shall be punished by a fine not exceeding one thousand dollars each for every offence, or by hard labour on some public work not exceeding two years, or both, at the discretion of the nearest District Court of the United States, where the hindrance or offence shall be committed, having jurisdiction.*

Sec. 3. *And be it further ordained, the more fully to remove all obstructions and hindrances to the raising, enlisting, and marching the volunteers as aforesaid, the said Joseph Smith is hereby constituted a member of the army of these United States, and is authorized to act as such in the United States and Territories, and on all lands bordering upon the United States and Territories, for the purposes specified in the foregoing preamble, provided said land shall not be within the acknowledged jurisdiction of any acknowledged national government.*

Sec. 4. *And be it further ordained that nothing in this ordinance shall be so construed by any individual or nation as to consider the volunteers aforesaid as constituting any part of the army of the United States; neither shall the said Joseph Smith, as a member of the United States' army, disturb the peace of any nation or government acknowledged as such, break the faith of treaties between the United States and another nation, or violate any known law of nations, thereby endangering the peace of the United States.*

Sec. 5. *And be it further ordained that the said Joseph Smith shall confine his operations to those principles of action specified in the preamble to this ordinance, the perpetuity of which shall be commensurate with the circumstances and specifications which have originated it.*

And your memorialist will ever pray, &c.
JOSEPH SMITH.

City of Nauvoo, Illinois,
March 26, 1844.

Dr. Willard Richards wrote to the Saints at Augusta, Lee County, Iowa, requesting a brief history of the settling of that Branch, and also asking a donation of lumber for his house.

In the afternoon, Abiathar B. Williams made the following affidavit before Daniel H. Wells, Esq. :—

"State of Illinois, }
Hancock County, } ss.

Personally appeared before me, Daniel H. Wells, Acting Justice of the Peace in and for the said county, Abiathar B. Williams, who, being duly sworn according to law, deposeth and saith that on or about the 15th day of March, A.D., 1844, Joseph H. Jackson came to my house and requested me to walk with him; which I did. During the time we were walking, said Joseph H. Jackson said that he was then coming direct from Mr. Laws; that there was going to be a secret meeting in the city of Nauvoo, probably to-morrow evening: but, as it was not decided, he could not say positively as to the time; but he would inform me in season. The said Joseph H. Jackson said that Doctor Foster, Chancey L. Higbee, and the Laws were red hot for a conspiracy, and he should not be surprised if in two weeks there should not be one of the Smith family left alive in Nauvoo. After we arrived at Mr. Loomis', near the Masonic Hall, in the city of Nauvoo, he related some things which he stated that Dr. Foster had said relative to his family. This he did in the presence of Mr. Eaton and myself, and strongly solicited myself and Mr. Eaton to attend the secret meeting and join them in their intentions. The said Joseph H. Jackson further said that Chancey Higbee had said that he, the said Chancey Higbee, had seen men tied hand and foot, and run through the heart with a sword, and their heads taken off, and then buried; and he durst not say a word. This the said Jackson said in Mr. Loomis' room. And further this deponent saith not.

A. B. WILLIAMS.

Sworn to and subscribed before me this
27th day of March, A.D., 1844.

{ L. S. }

DANIEL H. WELLS, J. P."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 16, 1861.

PRONENESS OF THE PEOPLE TO GO ASTRAY—THE LORD'S REMEDY IN THESE DAYS FOR IT.—There is probably no point in the histories of the children of Israel in the land of Palestine, and of the Jaredites and Nephites in the continent of America, that seems more strange to the person who enjoys a knowledge of the truth and the Spirit which accompanies it than the proneness of those nations to depart from the principles of righteousness. One year they appear to be diligent in the discharge of their duty to the Lord, and faithful in keeping his commandments and the teachings of his servants; and the next year they would relapse into wickedness and be practising all manner of corruption. It required constant watchfulness and labour on the part of the Prophets and other servants of the Lord, preaching, prophesying, and warning them continually of the judgments of the Almighty, to keep them anywhere near right; and even then, with all the eloquence and power they could bring to bear upon them, they would often fail in arousing them to a sense of their situation and the importance of diligence and faithfulness. This was a constant source of sorrow to the servants of the Lord, and they were forced to confess that they were but strangers and pilgrims on the earth. Even the most favoured of them were compelled at times to acknowledge this.

After the manifestations of the power of God among the Nephites, subsequent to the resurrection of the Saviour, they dwelt in righteousness for a long space of time. Jesus had visited them and ministered unto them openly, performed the most marvellous works in their midst, and ordained twelve men to be his Apostles and special witnesses, three of whom remained with them constantly, instructing and labouring with them, and working mighty miracles; yet the second generation had scarcely passed away before they began to forsake righteousness, and the fourth generation witnessed the complete extinction in their midst of all faith in the Lord. Still this is the most striking instance of the faithfulness of an entire people to the truth, for a long period of time, that has been handed down to us.

We have been led to these reflections here by looking at our position as a people at the present time in these lands. Though we may think it surprising that other peoples should have been so easily led astray, and have imbibed erroneous notions and views, and put them into practice, what reason have we for thinking ourselves any better than they, or any stronger to resist the influences they yielded to than they? How many would there be out of the numbers who have embraced the truth, or even of the numbers who have received the Priesthood, who, if left to themselves, would be unswerving in their devotion to its principles? We undoubtedly think there would be many who, having the love of the truth deeply and strongly implanted in their hearts, and having partaken of the Spirit and comprehended its voice, would rather depart from life than from the principles they have espoused; but there are others, and we fear they are not few, who, if left to themselves by the guiding Priesthood, would in a short time stray into wickedness and corruption, and permit ideas and views as foreign to the Gospel of Jesus as darkness is to light to take possession of them. This, we are aware, is rather a sweeping declaration; but we nevertheless

believe it to be true. This people are but little better than their predecessors in this respect. Were it not that God had placed his oracles in the Church on the earth, they would be in a critical position; and, judging by the proneness they at present manifest to go zigzaggedly in the path marked out, they would soon wander wide from the pure principles of the Gospel of Jesus. This is the conviction which will be forced upon every faithful man's mind who will mingle among the people and the various Branches of the Church. But it is those who hold the Priesthood who are, in many instances, the most to blame.

Men who have received the Priesthood and partaken of the Spirit of Truth commit sin, and the Spirit leaves them; and then they begin to wander, imbibe incorrect views of the Gospel themselves, and impart them unto others. If a President of a Conference or of a Branch, or a Travelling Elder take a course of this kind, but a short time will elapse before those under his charge will be to a greater or less extent impregnated with the leaven of his errors. Such is the confidence of the people generally in the Priesthood, that they are apt to be carried some distance by such characters before they become fully aware of the direction in which they are hastening. The cases of this kind have not been few in this country; and were they to be permitted to operate unchecked by the Presiding Priesthood, every kind of abomination would soon be practised and false doctrines taught, to the subversion of the principles of the Gospel, and the people of the Church would soon relapse into sectarianism or idolatry.

There is this difference, however, between the work of God in these days and the days of old—it is to be no more overcome, but to stand for ever. Therefore He will cleanse his people from everything that is impure. No man can go to any such lengths in these days in leading the people astray, neither can the people themselves go out of the way so far, as in former times. All who pursue a course of that kind will be removed from among his people. The work is not to continue in purity and power for two hundred years only, as among the Nephites, but is to endure throughout a millennium. Those who engage in it, and continue, must necessarily be pure and full of faith and good works, or they will never be able to be the instruments to lay the foundation of a work of such durability and magnitude.

When we take this view of the work, can the Saints wonder that men who violate the principles of righteousness go down speedily? or can the Elders be surprised that the Prophet Brigham is moved upon as he is from time to time to utter sharp and powerful rebukes? Upon the speedy withdrawal of the dishonest and corrupt depend the purity and strength of the Church; upon the fearless and pointed correction of error and improper conduct by the Prophet of God depend the influence and power of the Priesthood, and upon both depend the triumph and perpetuity of the work. It never could be what it is destined to be, unless this were the case. The Lord takes this manner of remedying the disposition on the part of his people to go astray.

The sifting process is continually in operation. While in other dispensations the leaven of evil continued to work until it overcame the good, in this dispensation the reverse of this will be the case—the good will overpower the evil. Causes will continue to operate to bring this about. Those who practise iniquity will do well to take warning, for they may rest assured that they cannot escape the fate which has ever befallen those who in these times have preceded them in this course. We sincerely trust that throughout this Mission there will be an awakening among officers and members to the importance of this subject, and that all who have any love for the truth, or any desire to remain identified with the Church, will take a course

to secure to themselves and their posterity a place which shall be permanent among those who shall achieve the promised triumph over the powers of evil.

INSTRUCTIONS ON EXCOMMUNICATION OF MEMBERS.—There is no power bestowed upon the Priesthood that should be exercised with greater discrimination and wisdom than the power to sever offending members from the Church. There is no doubt but this power, in the hands of hasty, inconsiderate men, has often been abused. An excess of zeal in some instances, a desire of showing authority in others, and personal pique in others—qualities which have their origin in ignorance—have frequently prompted action upon this point; and the result has been that many persons have been excommunicated from the Church, who, if wisely and mercifully dealt with, might have been brought to see the error of their ways, and repented. True wisdom and experience will teach us that it is our duty to exercise the heavenly qualities of mercy, and to strive to save men as fathers, rather than to exercise authority over them as masters.

The Presidency here have taken this matter into consideration. We wish, in future, when there are offending members, whose conduct is such as to demand excommunication, that instead of the Branch Presidents acting upon the cases in their Branch meetings, and cutting off the persons so offending, they will notify the President of their Conference, who can inform the District President of the existence of such cases; and before any Conference President shall take action upon such cases, he shall have the sanction of his District President. This may seem like a slow arrangement; but we are satisfied that it will be better than to give any persons cause to say that they were dealt with in a harsh or arbitrary manner. It secures the united counsel of all the presiding officers, with the benefit of their united experience and will bring into exercise that wisdom and spirit of kindness which should ever attend the Priesthood. Of course this counsel is not intended to deprive the Branches of all power to express their disapprobation of wickedness, and to leave them burdened with characters guilty of flagrant wrongs, without the power to act in the matter. When such cases occur, the Branches can disfellowship the parties until further action can be taken upon them.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder James Brown (3rd), in a letter dated from Nottingham, March 1st, informs us that the Saints in that part are "beginning to feel better and better in spirits, and many that have strayed from the fold are beginning to return with renewed zeal." He says—"Many strangers are beginning to attend our meetings, and some are reading our books and inquiring. We are anticipating flourishing times again."

Elder Gleason writes from Newcastle, March 1st, as follows:—"I think there is an improvement in the spirit of the Saints. Our meetings are very well attended both by strangers and Saints. We had an interesting time at a Conference meeting last Sunday at Newcastle. The Saints declared it to be the best meeting that has been held in the place for years, and invitations to visit and preach in other places were given; and enough are yielding in obedience to the Gospel to encourage us in our labours and convince us that our testimony and time are not given altogether in vain."

Elder Charles Turner, in a communication from Dundee, on the 1st of March, says that "the work in this Conference is still progressing; the Priesthood and

Saints are growing in love and good feelings towards each other; also there is an increasing desire growing within them for the spread of truth and redemption of mankind." He adds that "they have not only baptized two or three new members, but that several of those who left the Church have been re-baptized, and express their gratitude to God for enabling them to see their folly, and the need of retracing their steps."

Elder Liez writes from Preston, March 4th, to say that "the Saints throughout the Conference, with very few exceptions, are feeling well and enjoying the spirit of their religion." Many, however, he informs us, have been out of employment for some time on strike for wages; but adds—"There is a prospect of their returning to their employment soon, and it will be well for them if they do. The masters have given their workpeople a fortnight to decide; and if they do not resume their labour before the expiration of that time, there is to be a general lock-out, and thousands must literally starve."

Elder John Brown, in a letter dated March 5th, from London, says of the Kent and Essex Conferences—"These Conferences are spread over a wide extent of country, with small Branches, or rather fragments of Branches, as there have not been many added to them for two or three years past, and many of the most efficient ones have gone to Zion. Yet I find many warm-hearted Saints among them that rejoice in the truth. We are sadly in want of some more good efficient Elders in the field. In the London Conference the Saints are pretty lively, and some strangers are inquiring, and many are attending our meetings."

GROWTH OF THE LATTER-DAY WORK.

BY ELDER E. L. SLOAN.

Nations gaze with admiration on the patriotic conqueror as he marches victoriously from battle-field to battle-field, striking down the tyrant's bond-chains and giving newborn freedom to an enslaved people. Wise men watch with interest the growth of states from weak dependency to power and importance. Science wins its trophies amid the plaudits of enraptured hosts, and the "march of civilization" receives the approving smile and support of a generation that stretches its mighty arms into the depths of the primeval wilderness, driving the wild man from his rude lair and savage home. But the truths of heaven drawn from the arcana of eternity, which would ennoble, happily, and bless mankind, have to contend with the most bitter opposition, the strongest prejudices, and the traditions of many generations, which have rendered sacred, in the eyes of the great mass of humanity, a belief in the various false systems and doctrines received by mankind as correct.

It is very common to speak of the fickle favours of the multitude, and the aphorism has been often verified in the case of individuals whom circumstances have suddenly elevated to a prominent notoriety. Nearly deified for a time, fêted, honoured, and bepraised, they have been looked upon as something almost transcending humanity, while the multitude have worshipped in them idols of their own creation, till counter circumstances have revealed the fact that these idols were composed of the same sordid materials as themselves, when, rising in madness at their mistaken credulity, they have shattered with rude hands the objects of their former adoration.

But with systems which have struck their roots deep into the hearts of nations it is different. It is not the fleeting favour of a day which the multitude bestows upon them. Dear to them by a thousand reminiscences, they gather close to their hearts the very leaves shaken off by the passing hand of time, and venerate

in the aged trunk a sacred heir-loom bequeathed them by their sires to be guarded as a priceless heritage. And of these none have so potent a hold upon the mind and affections of man as the systems of religion which have claimed and received the faith of ages.

Dynasties may pass away and others assume their honours and positions; institutions and constitutions may be remodelled or changed; despotisms may succumb to republics, and republics give place to despotisms; but a people's faith—a nation's religion, will longest withstand the might of revolution's power, and present the strongest front to the arm of opposing change. It would be a needless task to introduce proofs in support of this. The history of the world proclaims it on every page.

Taking these facts into consideration, it will be seen that the Latter-day Work, in its progress, must needs meet with terrible opposition.

In re-introducing pure Christianity, it necessarily strikes at the root of all institutions and systems which have grown out of and are based upon a corrupt Christianity. And a corrupt Christianity, with its offshoots and growths being believed in by that portion of the world termed in these lands "enlightened and civilized," as a necessary consequence it has all the prejudices and traditions, the learning and talent, the wealth, power, influence, and popular feeling of the so-called "enlightened and civilized world" developed in the bitterest and most extreme forms to contend with, while the visible agents who have conducted this seemingly unequal warfare on its past have been drawn from the ranks of the hard-handed sons of labour—men whose sinews were developed by the exercise of toil, and whose minds sparkled with scintillations of innate truth. Truly the odds have been fearfully against it, and no arm but that of Omnipotence could have successfully sustained it in its hours of peril.

Men often judge of the truth or falsity of a system by its success. If it fights its way to prominence and importance, adherents flock to its ranks, till, embarked on the tide of popularity, it glides smoothly on to a recognised position and takes its place in the annals of the times amongst its kindred systems. Tested by this rule, "Mormonism," so called, has

claims upon the respect, reverence, and belief of humanity, such as no system of ancient or modern times could offer. Not only has it combatted with the fearfully unequal odds arrayed against it, (unequal as far as mortal eyes could see,) but it has done so successfully and victoriously, striding into importance and power with a rapidity unparalleled in any age. It has emerged from every billow of persecution's angry flood, strengthened and invigorated, with its organization increasing in perfection, through Priesthood and knowledge, verifying the promise of Jehovah that it "should never be broken down, nor given to another people."

How the Saints have been spoiled and driven; how they have been repeatedly plundered of their hard-acquired property and most sacred rights, without the shadow of a just reason; how their leaders have been made the butt of persecution's most fiery darts; how they have suffered the foulest wrongs, of which red-handed murder was not the least common, unatoned for and unredressed; and how they have grown, increased in numbers, and progressed in importance, are facts written in the history of the age with which the world ought to be familiar; and if it is not, its ignorance is culpable. But there are a few facts connected with their progress which may not be so generally known.

True progressive increase does not so much consist in the rapid influx of numbers as in the real worth of those united to the body of which they become members; and that the devoted worth of the Latter-day Saints as a body has been severely tested in their voluntary exile from the homes of their childhood, to which they are knit by all the endearing ties of kindred and fatherland, no one who knows anything of their history as a people will for a moment dispute. In every zone which circles this globe of ours, the Elders of the last dispensation have travelled and toiled proclaiming the advent of the kingdom of God, and from each have borne willing, enthusiastic, and self-sacrificing souls to be citizens of that kingdom, and to have part in a salvation therein. From Australia to Scandinavia, from Oceanica to either India, through the length and breadth of the vast American continent, in every nation of Europe, on Africa's wild and luxuriant land, and over the burning plains of Asia,

even in Palestine—land of sacred historic remembrances, inefatigable missionaries have carried the sound of the everlasting Gospel, and have called converts home to the great gathering-place of the last days.

In their wanderings and travellings, they have been careful observers of the manners and customs, the laws and institutions of the various nations among whom they have mixed; and carrying the knowledge thus obtained and purified by connection with principles of truth and virtue with them into their private citizenship, as they gave place to others in the same field of labour, they have aided in presenting the spectacle of a *travelled community*, who, by practical acquaintanceship, have gained a knowledge of the world, and are tutored in the school of experience. That knowledge and that experience have shown them the hollowness of all man-invented institutions and taught them to rely on the Lord God Omnipotent in the hour of need, and to honour his statutes in the season of prosperity. Still the great missionary work rolls on, and each returning season witnesses these unsalaried and devoted labourers bidding adieu for a time to families and friends, and hurrying forth into the wide field of the world, to bear thence their "sheaves of worth" when returning "with songs of everlasting joy to Zion." Who shall say such a work, conducted upon such self-abnegating principles, is not bound to grow and prosper? Think of it, ye liberal-hearted ones, who freely donate your shillings and pounds till they swell into thousands, that ye may send missionaries into the field and sustain them there; and ask yourselves how, that religion ye so liberally pay to present to others who are ignorant of it, in a corrupted form, first spread and grew into importance. And while ye so venerate primitive teachers, their devotion and self-denial, we challenge your admiration and respect for successors who worthily walk in their footsteps.

The unity which pervades all the ramifications of the Church of Christ upon the earth is a powerful cause of its rapid growth. To those unacquainted with the spirit which animates the Saints of the last days this unity is a perfect mystery. How a people, so varied in speech, nationality, and early traditions, can break down the barriers which divide races and peo-

ples, and dwell together in one vast brotherhood, is a problem so complex that it puzzles the brains of sociologists, and puts to the blush all the communism ever preached by uninspired man.

But when it is considered that this unity pervades them as a people while yet scattered among the nations—that every mission in every nation yearns for and strives to obtain the blessing and approbation of God and the Presidency of his Church upon the earth; when it is considered that the voice of that Presidency finds an answering echo in the breast of every faithful Saint throughout the world, even though he climbs the snow-clad heights of the giant Alps, or wanders o'er the sunny isles of the Pacific Ocean, it will be seen that a mighty lever is erected, which in its increasing power will become able to exalt, not merely a few isolated individuals, but a world, socially, morally, politically, and religiously, to an eminence consonant with the divinity of man's heaven-born intelligence.

Look at the picture which the religious world presents. Reputedly following him who said, "If ye are not one, ye are not mine," its appearance is anything but indicative of a practical application of the injunction given by the Son of God. Quarreling, contending, disputing, and ever at variance on every point of doctrine, instead of presenting a holy unity such as the faith of Christ requires, it seems an embodiment of every conflicting element, and presents the idea of chaos come again. Sending missionary representatives of its conflicting dogmas to the remotest climes of the earth, who carry a Bible, the sacred precepts of which they profess to revere, it compasses sea and land to make proselytes, and fills them with the hate of hell against other believers in the same Bible and professed worshippers of the same Deity.

Contrast this with the unity which pervades the entire body militant of the Latter-day Work—a unity increasing in breadth and volume with every son and daughter of God born into the kingdom, and therein discover a power and organization which grows unceasingly in every element of permanent greatness—a power which has grown in the short period of *thirty years* from six obscure humble individuals to a nation, with united missionary operations in every quarter of the globe, whose converts

flock by thousands yearly to the appointed gathering-place, all fired with the same holy zeal, manifesting the same self-sacrificing spirit, and united by a loving fraternal bond stronger than the ties of nationality or kindred; and a nation that will soon take its place in the legislative senate of the world, directing by the voice of inspiration the destinies of empires for the ushering in the world-spread reign of peace upon the earth, when King Jesus assumes the crown and claims the sovereignty of all nations.

The growth of the Latter-day Work and its ultimate destiny are but the fulfilment of the voice of prophecy in all ages. Its origin, its growth, and continued progression, individually and as a whole, are all based upon one simple principle, which

every man can test and apply in his own experience; and that principle is continuous communication with the eternal world, or *modern revelation*.

To apply it and enjoy it, all must render obedience to the commandments of God, repent of their sins, believing in the message declared unto them, be baptized by one who has authority to administer that sacred rite, and, having hands laid on for the gift of the Holy Ghost, *continue to live godly in Christ Jesus*; so shall the spirit of freedom, love, knowledge, and unity abide with them, and in living godly they will become more like God and learn the nature of their mission here, their ultimate destiny, and the ultimate destiny of the earth, with its inhabitants, in the growth of the Latter-day Work.

CORRESPONDENCE.

AMERICA.

House of Representatives,
Washington, Feb. 14, 1861.

Elder G. Q. Cannon.

Dear Brother,—The city is full of strangers brought here as members of the Peace Congress and as office-hunters under the President elect.

The Seceded States have formed a Confederation, made a Provisional Government, elected Jefferson Davis President, and A. H. Stephens Vice-President. Texas has passed a secession ordinance, and gone out of the Union. Virginia has elected a decided majority of the Convention against secession (except conditionally). Tennessee has gone overwhelmingly for the Union—voted down a Convention. As yet the Peace Congress has done but little; a committee of one from each represented State reports their status of agreement to-morrow, being, as I am informed, in substance, the Crittenden propositions.

Congress has been noisy for the last week, and hundreds of petitions are coming in, signed by hundreds of thousands, praying for the Crittenden or any other proposition that would give peace to the country. This last expression of the public will is evidently alarming to the ultra politicians of the North, and some of them acknowledge that such are

the inconsistencies of the people, that, were the Crittenden proposition submitted to the people of the North, they would adopt it overwhelmingly.

Some of the remarks of Mr. Lincoln, expressed at Indianapolis, are deemed significant and full of meaning, wherein he defines the interpretation or meaning of the words coercion and invasion. The House has not come to a vote upon the measures of the "Committee of Thirty-three." They will probably do so on Tuesday, when I shall offer an amendment by an additional section to that part of the report giving an enabling act to the Territory of New Mexico. My amendment proposes the admission of Utah under the Constitution which has been presented. By this, at least, I shall get the sense of the House, for I have no hopes of admission. The Special Committee on the Indian Fraud Bond matter have reported, and it certainly shows up the participants in no very favourable light, particularly Governor Floyd, whom the *Herald* styles "Captain of Forty Thieves." Pike's Peak, as Colorado and Nevada, will, I think, be organized next week. Senator Green has fixed the boundaries in the Senate Committee to suit me, notwithstanding the efforts of others to the contrary. I have saved sixty miles east of Green River, Browne's Hole on the east, and Ruby Valley on the west, thus

giving me from the parallels of longitude from 109 to 116.

May the Lord bless you is my prayer.

Your brother,

W. H. HOOPER.

New York, Feb. 19, 1861.

Elder G. Q. Cannon.

Beloved Brother,—We now have a large and pleasant meeting-place in Williamsburg, called the "Odeon," capable of seating about 700 or 800 people, which has for the last two or three Sundays been pretty well filled with

hearers. But as yet few have received the Gospel, though brother Orson and Erastus and also brother Jones and Gates have preached the Gospel with great power Sunday after Sunday. What little time I can get I have devoted to answering inquiries into "Mormonism" by Germans in this city, and the Lord has greatly blessed me for so doing. Two I have baptized since you left here, and I expect more will follow before many days.

With best wishes for your welfare, I remain your brother in the Gospel,

B. H. SCHETTLER.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—News from Naples states that the Mint and some other former royal establishments have been suppressed. A despatch from Rome says—"Francis II. and his Queen are making preparations for their departure to Bavaria. They are selling their carriages, and have dismissed their household. Popular political manifestations are continually taking place. Twenty students have been expelled from the University." The following despatches from Warsaw have been received:—(Feb. 27th)—"Riotous assemblages forming in several streets. Troops, being pelted with stones, replied by firing on the people, killing six, and wounding a similar number." (Feb. 28th)—"Order is re-established. In the event of fresh disturbances taking place, a state of siege will be proclaimed." (March 1st)—"The town presents a most gloomy appearance, everybody wearing mourning." (March 2nd)—"A solemn funeral of those who fell in the recent disturbances has taken place. A committee of public safety, comprised of citizens, has been formed, and has issued a proclamation requesting the maintenance of order. The funeral of those killed gave rise to a great popular manifestation, in which 100,000 men were assembled. The troops were confined to their barracks. A petition to the Emperor is being signed, soliciting the re-establishment of the Polish Constitution, which has been suspended since 1831."

AMERICAN.—Another star has at length fallen from the Federal constellation—Texas has seceded from the Union. Jefferson Davis was inaugurated President of the Southern Confederacy at Albania on the 19th ult. The spectacle is described as the grandest ever witnessed. The South inaugural address says:—"Union with the Northern States is neither practicable nor desirable; and, if necessary, we must maintain, by the final arbitrament of the sword, the position assumed." The Southern Congress has declared the navigation of the Mississippi free. Advices from Montmorency, Mexico, announce that Mejia had entered the town of Rivodi, at the head of 2,000 men, and butchered 200 of the inhabitants, and burned the town. The Indians were ravaging the New Mexican Territory. Application had been made at Washington for assistance to suppress hostilities. The *Herald* reports "the city of Albany flooded, vessels driven ashore, and great destruction of property," and says—"No description can convey a correct idea of the extent of the disaster. Steamboats, propellers, ferry-boats, vessels, and canal-boats are jammed together in a promiscuous heap of ruins. All the bridges are more or less injured. There are at present no signs of a fall in the flood."

VARIETIES.

CONUNDRUMS.—What is most like a horse's shoe? A *mare's*. Why are fixed stars like pen, ink, and paper? Because they are stationary (*stationery*). Why is a miser like a man with a short memory? Because he's always forgetting (*for getting*). Why is a room full of married people empty? Because there's not a *single* person in it.